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Chatterton-Hill, George. *Heredity and Selection in Sociology.* London: Adam and Charles Black. 1907. Pp. xviii + 571. 12s. 6d.

Cheyne, T. K. *Traditions and Beliefs of Ancient Israel.* London: Adam and Charles Black. 1907. Pp. xx + 591.

Faggi, A. *Principi di psicologia moderna.* Editizione rifatta ed ampliata. Palermo: Alberto Riber. 1907. Pp. vii + 393.

Freeman, Kenneth J. *Schools of Hellas.* An essay on the practise and theory of ancient Greek education from 600 B. C. to 300 B. C. London: Macmillan & Co.; New York: The Macmillan Co. 1907. Pp. xviii + 297.

Mackenzie, J. S. *Lectures on Humanism.* London: Swan, Sonnenschein & Co. 1907. Pp. vii + 243. 4s. 6d.

Morrison, John. *New Ideas in India during the Nineteenth Century.* A study of social, political and religious developments. London: Macmillan & Co.; New York: The Macmillan Co. 1907. Pp. xii + 282.

NOTES AND NEWS

THE *Spectator* for June 1 contains an interesting article on 'The Dethronement of Euclid at Oxford,' from which we have taken the following extract: "Even before the recent election to the Chancellorship, the world was aware that Oxford was staunchly conservative—Oxford, that is, as a voting body, the greater Oxford, which consists mainly of the country parson. What is not perhaps so generally known is the daring innovations to which the inner Oxford—that is to say, the teaching and tutorial staff—will at times commit itself. Within the last few years a revolution has been accomplished which ought really to affect the mind of the nation more than the differences between Lord Curzon and Lord Roseberry. A text-book has been discarded which was already venerable for its antiquity at the beginning of the Christian era. Needless to say, we are referring to Euclid's 'Elements.' For what other text-book ever had such a run as that? It has been accepted ever since its publication, which was in the reign of the first Ptolemy (B. C. 323–285). Thus Euclid's 'Elements' is even older than the Septuagint version of the Pentateuch, which in the somewhat mythical account of its origin is assigned to the reign of the second Ptolemy, though there is some reason to believe that it really originated in that of the first. The two books may be compared with one another in the wideness of their circulation; but how different has been the nature of their influence! As far as Euclid is concerned, the tree of the knowledge of good and evil might never have been planted. His appeal is to the pure intellect. He does not stir the feelings or warm the heart. He knows nothing of the beautiful and the good, but only of the true. Nor does he care for truth of every kind, but only for such as can be demonstrated. The real lesson which he has taught the world has not been as to the properties of plane and solid figures so much as a lesson in method—how from self-evident first principles joined with a few initial assumptions to develop a system of truth by a rigorous train of reasoning. Geometry was the glory of the Greeks, and served with them as the type of what every science would be, if it could. Even if the proofs of all the propositions had been the invention of other writers, and not of Euclid himself, the concatenation of them would still be an imperishable monument of genius. No writer has ever become so identified with a science as Euclid with geometry. The nearest approaches are to be found in the relation of Aristotle to logic and of Adam Smith to political economy. . . . But Aristotle was more than logic, and Adam Smith more than political economy, whereas Euclid's name is connected only with geometry. So complete indeed has been the coincidence that many may have shared the experience of the present writer, and may be able to recall the thrill of juvenile astonishment with which they first learned that Euclid was a man! . . . The dethronement of Euclid at Oxford came about at the end with a startling suddenness, some of those who were in favor of the reform not having expected to see it effected in their own lifetime. But the dethronement, after all, is only a partial one. Students are still expected to prove Euclid's propositions; only they are not bound to prove them in Euclid's way. Up to September, 1904, the elements of geometry that were required for Responsions meant simply Euclid, Books I. and II. No proofs were admitted which assumed the proof of anything not proved in preceding propositions of Euclid. But in Michaelmas term of the same year the greater part of Book III. was added, and the student was expected to deal with easy deductions from propositions enunciated by Euclid, any method of proof being declared admissible 'which shows clearness and accuracy in geometrical reasoning.' If Euclid could be vindictive, his *manes* ought already to be satisfied. For from that time to this the result has been the practical abandonment of the study of geometry on the part of the Oxford passman. No one knows exactly what is required or where to look for it. Consequently the great majority of men offer algebra instead. The dethroners of Euclid console themselves with thinking that, when a generation trained in the new geometry is sent up from the public schools, geometry will come by its own again. But the principle *Denique sit quidvis, simplex dumtaxat et unum* demands the survival in the struggle for existence of some single text-book. Great is the honor which awaits the work that shall definitely succeed to the place of Euclid."

PROFESSOR H. HEATH BAWDEN, of Vassar College, has accepted the professorship of philosophy in the University of Cincinnati.

DR. CHARLES SPEARMAN has been appointed reader in experimental psychology in University College, London.